



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Book Reviews

Phases of Corruption in Roman Administration in the Last Half-Century of the Roman Republic By RICHARD ORLANDO JOLLIFFE. Menasha, Wis.: The Collegiate Press (George Banta Publishing Co.). Pp. xi+109.

Signs multiply that classical studies in the classical field are acquiring reality. We are slowly coming to see the necessity of demonstrating that life—not merely the illustration of life—beats beneath the marble calm of the classics. We shall yet have the courage and the wisdom to treat the great books such as Thucydides, the *Ethics* and *Politics* of Aristotle, Plato's *Republic*, the *Letters* of Cicero, as containing the ultimate, living problems of society from which we cannot escape.

Dr. Jolliffe has produced a highly valuable handbook for the texts on the fall of the Roman Republic. The chapters on the "Navy" and "Embassies" are perhaps done the best, but there is really very little missed in the great mass of material which he collects except in one area. How is the collection of provincial taxes to be brought under a scheme which plans eventually to cover the field of administrative corruption in the last half-century of the Republic? Yet nothing touches more nearly the indictment which history brings against the republican administration of the Empire. He does well to omit the abnormal, such as the Eastern reconstruction of Pompey and Caesar, but the matter of revenue is of the very substance of provincial administration, and it is not easy to see how he will provide for it under "Domestic Politics" and "Judicial Administration." His scheme is undeniably logical. Despite the *lex provinciae* which gives a limited civil character to provincial government, it was, at the core, military. This is its vice. The revenue was in theory indemnity for pacification and administration, as is indicated in the word *stipendia*, "pay for the troops." But what a gap this scheme leaves can be seen by examining the use made by Deloume, one of Dr. Jolliffe's authorities, of Plutarch's "Lucullus" (*Les Manieuvres d'Argent à Rome*, pp. 270-71).

Dr. Jolliffe wisely allows for the rhetoric in Cicero's speeches, but Cicero might perhaps have been defended against himself more heartily in his correspondence. It is a little strong to characterize his savings from his governor's allowance as "disgraceful" either on his part or on that of the government which legalized it. He did not desire a province and he was excessively eager to give an example of clean-handed administration. Would he have incurred an open risk of criticism on this score? He probably concealed the bargain he made with Antonius in 63 B.C. for a share in his savings in Macedonia under the pseudonym Teucris, but hardly for this reason. On the other hand, there

is a bluff honesty in his brother Quintus which is missed. The "ferocity" of which Marcus complains, in Quintus' reference to the bogus tax-collector (*Q.F.* i. 2. 6), was hardly misplaced, and his refusal to allow a municipality to pay the contractor for a statue (*Q.F.* i. 2. 14) was a humane and blunt protest against a typical and gross abuse of the provincials.

It is unfortunately inherent in the *genre* of the doctor's thesis that absorption in the collection of the material should give an air of unreality to such general positions as are taken. Such a dissertation as this is as much "political" as it is "classical." Should we not take our courage in our hands? The practice of leaving prosecution to private initiative is too important for the word "curious," the growing sense of power in the soldiery deserves a much greater emphasis as a matter of great historical significance, and we are surely bound to ask and to make some attempt to answer whether the *prima labes malorum* lay in the tax-farming which Rome took over—the "shirt of Nessus, the fatal gift of the vanquished"—or in the lack of legislative safeguards, or in refusal to apply them, or in the system itself as Rome developed it or as it reacted on Roman character. "Imperialism" and "nationalism" do not help us much. A sense of national and social superiority, however human and mournful in the main, is not inconsistent with honesty and fair play—we are unjust and mean before we are arrogant.

Quis custodiet custodes—especially among democrats? "At least new light is being thrown upon the method of its solution," says Dr. Jolliffe. The word is an unhappy slip. What is the "method"? The substitution for "rampant individualism," he replies, of "community." But by what method are we to develop this very modern equivalent for "humanitas"?

We have our feet on the solid earth if we say "responsibility," and this much method may fairly be called administrative first principles: first, it should be made the interest of the administrator to administer well; secondly, there should be control of administration that is not interested. This latter having been established, what happens to our *custodes*? Unless society is deliberately educating and choosing good men, they promptly shoulder responsibility upon those who control, and so again we begin to roll the "shameless stone."

But it would be ungracious to allow the remarks called out by a concluding page (p. 106) to affect the reader's impression of a book, which will be recognized and used as a real aid to higher classical education.

W. S. MILNER

UNIVERSITY COLLEGE, TORONTO